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RELIGION SCIENCE

The Columbian Star.

WASHINGTON CITY, SATURDAY MORNING, NOVEMBER 6, 1824.

[No. 45.]

The Columbian Star.
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other subjects, to JOHN S. MERLIN, the publisher,
at the office of the work sacred to the cause of
religion.

Communications.
For the Columbian Star.
**NOTES OF THE HISTORY OF THE
WALDENSES AND ALBIGENSES.**
[Compiled chiefly from Jones' History.]
No. III.

connection with the history of the dread-
ful persecutions and complicated sufferings,
which came upon the Waldenses in conse-
quence of their adherence "to the con-
fession of God and the faith of Jesus,"
it is proper to take a glance at the ori-
gin, establishment, and the operation of
this system of cruelty and op-
pression, gently called by the Catholics,
the Holy Office; though better known
by Protestants by the name of the In-
quisition.
In the year 1200, the papal chair being
filled by Innocent III, the terms "In-
quisition into heresy," and "Inquisitor,"
were much used, if at all, heard of. The
papal suspicion that his Bishops and vicars
were not diligent in the discharge of their
respecting the extirpation of heresy,
led at this time, two new orders of
friars, those of St. Dominic and St. Fran-
ciscus, zealously devoted to the church,
consisting of persons with whom the
exercise of the pontifical power, were always
connected. To St. Dominic, the
first of these orders, is commonly ascribed
the origin of this system of cruelty.
He was born in the year 1170, descended
from an illustrious Spanish family. He was
destined for the priesthood, and grew up
pious and fervent, and the most bloody of mor-
tals. Before his time every bishop was a
man of letters in his own diocese; but
after the introduction of every human being
into the Pope, for the express purpose
of measuring and destroying Christians.
He succeeded in his diabolical designs,
and made a name like himself, first called
Inquisitor, and then Dominican, friars, he
was canonized for a saint, and
regarded as a divinity, and proposed as
a model of piety and virtue to succeed-
ing generations. "Never (says Dr. Geddes)
there was such a rabble as a Spanish saint."
Saints with a vengeance, for all their
paradise, are marked with human
weaknesses, at first, had no tribunals;
when they detected heretics, pronounce
sentences upon them, and the secular arm
was ready to execute. But
the bishops were not always equal
to the power, and proceeded to the
inquisition with infuriated zeal. This class has
furnished the world with a set
of tyrants, compared to whom, all that had
before, in tortures, in any former times,
to bishop Burnet, "were mere
children."
The inquisitors were greatly
aided by Frederick II, Emperor of
Germany, who, in the year 1224, promulga-
ted a Padua, four edicts against here-
tics, the most ferocious description. The
first of these bloody edicts was chiefly
directed against the Waldenses, who were denoun-
ced as guilty of high treason, and con-
demned to be punished with the loss of life,
goods, and their memory to be ren-
dered infamous.
Innocent IV, endeavoured to estab-
lish inquisition on a permanent foundation,
and every where entrusted to the care of
Dominican friars. But many of the most
valuable states, that were subjected to the
operation of this tribunal among them-
selves, it was early introduced, but soon
expelled, in such a manner, as effec-
tually to preclude a renewal of the attempt.
It has been alike severe in every place
where it has been introduced. In Spain
it was in the year 1200, promulga-
ted, and for centuries glared with its
fiery aspect—in Rome it has been
more tolerable. This can be account-
ed for on principles of worldly wisdom,
and the wealth of modern Rome
draws very much from the constant re-
newal of heretics, and chiefly those of
the lower ranks. Nothing could have more
effectually checked that resort, and of
course, the influx of riches into that
horrid tribunal, as that

which existed at Lisbon and Madrid, and
which diffused a terror that was felt to the
utmost confines of Portugal and Spain.
"Exclusive of the cruel punishments in-
flicted by the holy office, (says a late writer)
it may be truly affirmed, that the inquisition
is a school of vice. There the artful judge,
grown old in habits of subtlety, along with
the sly secretary, practises his cunning in
interrogating a prisoner to fix a charge of
heresy. Now he fawns and then he frowns;
now he soothes, and then looks dark and
angry; sometimes affects to pity and to
pray, at other times, insults, and bullies, and
talks of racks and dungeons, flames and the
damnation of hell. One while he lays his
hand upon his heart, and sheds tears, and
promises and protests he desires not the
death of a sinner, but would rather that he
would turn and live; and all that he can do
he will do for the discharge, ay, for the
preferment of his imprisoned brother.
Another while he discovers himself as deal-
ing as a rock, false as the wind, and cruel as
the poison of asps."
We cannot, probably, give a more correct
view of the horrors and wickedness of this
iniquitous tribunal, than is contained in the
following extract from Jones' History, with
which I shall complete the present number.
"In no country has the operation of this
dreadful court of spiritual despotism been
more strikingly exemplified than in Spain.
The subject has been placed in the most
instructive point of view by two accurate
and elegant modern historians,† and their
reflections upon it are so just and natural,
that as it cannot be unacceptable to the
reader, I shall give the substance of what
they have said.
The court of inquisition which, although
it was not the parent, has been the nurse
and guardian of ignorance and superstition
in every kingdom into which it has been ad-
mitted, was introduced into Spain by Fer-
dinand and Isabella, and was principally in-
tended to prevent the relapse of the Jews
and Moors, who had been converted, or
who pretended to be converted, to the faith
of the church of Rome. Its jurisdiction,
however, was not confined to the Jews and
Moors, but extended to all those who in
their practice or opinions differed from the
established church. In the united king-
doms of Castile and Arragon, there were
18 different inquisitorial courts, having each
of them its counsellors, termed apostolical
inquisitors; its secretaries, sergeants, and
other officers; and besides these there were
20,000 familiars dispersed throughout the
kingdom, who acted as spies and informers,
and were employed to apprehend all sus-
pected persons, and commit them for trial
to the prisons which belonged to the in-
quisition. By these familiars, persons were
seized on bare suspicion, and in contradic-
tion to the established rules of equity, they
were put to the torture, tried and condemn-
ed by the inquisitors, without being con-
fronted, either with their accusers, or with
the witnesses on whose evidence they were
condemned. The punishments inflicted
were more or less dreadful, according to
the caprice and humour of the judges. The
unhappy victims were either strangled, or
committed to the flames, or loaded with
chains, and shut up in dungeons during life
—their effects confiscated, and their fami-
lies stigmatized with infamy.
This institution was no doubt, well calcu-
lated to produce a uniformity of religious
profession, but it had a tendency also to de-
stroy the sweets of social life; to banish all
freedom of thought and speech; to disturb
men's minds with the most disgusting ap-
prehensions, and to produce the most inte-
olerable slavery, by reducing persons of all
ranks in life to a state of abject depend-
ence upon priests; whose integrity, were it
even greater than that of other men, as in
every false profession of religion it is less,
must have been corrupted by the uncontrol-
led authority which they were allowed to
exercise. By this tribunal a visible change
was wrought in the temper of the people,
and reserve, distrust and jealousy, became
the distinguishing characteristics of a Span-
iard. It continued and perpetuated the
reign of ignorance and superstition; inflamed
the rage of religious bigotry, and by the
cruel spectacles to which, in the execution
of its decrees, it familiarized the people, it
nourished in them that ferocious spirit,
which, in the Netherlands and America,
they manifested by deeds that have fixed
an indelible reproach upon the Spanish
name.
Authors of un doubted credit affirm, and
without the least exaggeration, that millions
of persons have been ruined by this horri-
ble court. Moors were banished a million
at a time. Six or eight hundred thousand
Jews were driven away at once, and their
immense riches seized by their accusers,
and distributed among their persecutors,
while thousands dissembled, and professed
themselves Christians, only to be harassed
in future. Heretics of all ranks and of va-
rious denominations were imprisoned and
burnt, or fled into other countries. The
gloom of despotism overshadowed all Spain.
The people at first reasoned, and rebelled,
and murdered the inquisitors—the aged
murmured and died—the next generation
flattered and complained, but their suc-
cessors were completely tamed by education;
and the Spaniards are now trained up by
their priests to shudder at the thought of
thinking for themselves. That honour to
his country and of human nature, the late
Mr. Howard, says, when he saw the in-
quisition at Valladolid, "I could not but ob-
serve, that even the sight of it struck ter-

ror into the common people as they pass-
ed. It is styled, (he adds) by a monstrous
abuse of words, 'the holy apostolical court
of inquisition.'"
A simple narrative of the proceedings of
the inquisition has shocked the world, and
the cruelty of it has become proverbial.
Nothing ever displayed so fully to the eyes
of mankind the spirit and temper of the
papal religion. "Christians (says Tertul-
lian) were often called, not Christians, but
Christians, from the gentleness of their
manners, and the sweetness of their tem-
pers." Jesus himself was the essence of
mildness. His apostles were gentle, even as
a nurse that cheriseth her children. But
what an awful contrast is exhibited in this
horrid court of papal inquisition. Let us
hear the description which Voltaire, a very
competent witness, gives of it. "Their
form of proceeding (says he) is an infallible
way to destroy whosoever the inquisitors
wish. The prisoners are not confronted
with the accuser or informer. Nor is there
any informer or witness who is not listened
to. A public convict, a notorious malefac-
tor, an infamous person, a common pros-
titute, a child, are, in the holy office, though
nowhere else, credible accusers and wit-
nesses. Even the son may depose against
his father, the wife against her husband.
The wretched prisoner is no more made
acquainted with his crime than with his ac-
cuser, and were he told the one, it might
possibly lead him to guess the other. To
avoid this, he is compelled, by tedious con-
finement in a noisome dungeon, where he
never sees a face but the jailor's, and is not
permitted the use of either book or pen
and ink—or should confinement alone not
be sufficient, he is compelled by the most
excruciating tortures, to inform against him-
self, to discover, and confess the crime laid
to his charge, of which he is often ignorant.
This procedure, (says our historian) un-
heard of till the institution of this court,
makes the whole kingdom tremble. Suspi-
cious reigns in every breast. Friendship and
quietness are at an end. The brother dreads
his brother, the father his son. Hence ta-
citurnity has become the characteristic of a
nation, endued with all the vivacity natural
to the inhabitants of a warm and fruitful
climate. To this tribunal we must likewise
impute that profound ignorance of sound
philosophy in which Spain lies buried, whilst
Germany, England, France, and even Italy,
have discovered so many truths, and en-
larged the sphere of our knowledge. Never
is human nature so debased, as where igno-
rance is armed with power."
But these melancholy effects of the in-
quisition are a trifle when compared with
those public sacrifices, called *Auto da Fe*,
or acts of faith, and to the shocking barbari-
ties that precede them. A priest in a white
surplice, or a monk who has vowed meek-
ness and humility, causes his fellow-citizens
to be put to the torture in a dismal
dungeon. A stage is erected in the public
market-place, where the condemned pri-
soners are conducted to the stake, attended
with a train of monks and religious confrat-
ernities. They sing psalms, say mass, and
butcher mankind. Were a native of Asia,
to come to Madrid upon a day of an execu-
tion of this sort, it would be impossible for
him to tell, whether it were a rejoicing,
a religious feast, a sacrifice, or a massacre;
and yet it is all this together! The kings,
whose presence alone in other cases is the
harbinger of mercy, assist at this spectacle
uncovered, seated lower than the inquisitors,
and are spectators of their subjects expiring
in the flames. The Spaniards reproached
Montezuma, with immolating his captives
to his Gods; what would he have said, had
he beheld an *Auto da Fe*?
It is but doing justice, however, to many
Roman Catholic states, and to thousands of
individuals belonging to that church, to say,
that they abhor this infernal tribunal, almost
as much as do Protestants themselves. This
is sufficiently evinced by the tumults which
were excited in several parts of Italy, Mil-
an, and Naples in particular, and after-
wards in France, as well as in other Catho-
lic countries, by the attempts that were
made to introduce it at first, and by its ac-
tual expulsion from some places, where, to
all appearance, it was firmly established.
It is, indeed, matter of regret that any
among the members of that church should
have their minds so enslaved by prejudice
as to imagine, for a moment, that a despot-
ism which required for its support such di-
abolical engines, could possibly be of heav-
enly origin. There is something in the very
constitution of this tribunal so monstrously
unjust, so exorbitantly cruel, that it must
ever excite one's astonishment, that the peo-
ple of any country should have permitted its
existence among them. How they could have
the inconsistency to acknowledge a power to
be from God which has found it necessary
to recur to expedients so manifestly from
hell, so subversive of every principle of
sound morality and religion, can be regard-
ed only as one of those contradictions, for
which human characters, both individuals
and nations, are often so remarkable. The
wisdom that is from above is pure, peacea-
ble, gentle, easy to be entreated, full of mer-
cy and good fruits, without partiality, and
without hypocrisy. But the policy of Rome,
as displayed in the inquisition, is so strik-
ingly characterized by that wisdom which is
earthly, sensual, and devilish, that the per-
son who needs to be convinced of it, seems
to be altogether beyond the power of argu-
ment. Never were two systems more di-
ametrically opposed in their spirit, their max-
ims and effects, than primitive Christianity,
and the religion of modern Rome; not do

heaven and hell, Christ and Belial, exhibit
to our view a more glaring contrast."
Religious.
From the New-York Observer.
BRITISH AND FOREIGN BIBLE SOCIETY.
Just twenty years have elapsed since the
formation of this noble institution. During
this period it has gradually extended its
operations, till at length its name and its
praise have spread through the whole earth,
and it has become emphatically a blessing
to all nations. From "a brief view of the
operations of the Society," just received
from London, it is engaged in promoting the
translation, printing or distribution of the
Scriptures, in 140 different languages and
dialects; in 55 of which they were never
printed before. The whole number of Bibles
and Testaments issued on account of the
Society in Great Britain and foreign
countries, is 4,252,365, and the whole ex-
penditure has been £1,164,963, or \$5,172-
438, of which about \$1,600,000 have been
devoted to the circulation of the Bible in
foreign lands.
The seat of the Parent Society is London,
but its auxiliaries, branches, and Bible asso-
ciations, extend throughout the British do-
minions in every quarter of the globe. The
number of domestic auxiliaries and branches
amounts to 839, together with about 2000
Bible associations, of which more than 500
are conducted by ladies. These associa-
tions are chiefly supported by contributions
of one penny per week, and the vast aug-
mentation of late years in the number of
Bibles distributed, and the increased means
of promoting the object of the Society in
foreign countries, may be attributed princi-
pally to their exertions. The number of
foreign auxiliaries and branches is sixty-five.
In Europe, the Society has established
itself at Malta, as a central point of great
and increasing importance. In Asia, its
cause is aided by the Calcutta, Bombay,
Madras, Colombo, Sumatra, Java, Amboyna,
and New South Wales Auxiliary Soci-
eties, and their various branches. In Africa,
similar institutions are flourishing at
Sierra Leone, the Cape of Good Hope, and
the Mauritius; also, in the British colonies
of North America, in Nova Scotia, New
Brunswick, the Canadas, the West Indies
and South America.
In addition to these numerous and power-
ful coadjutors, the Society has correspond-
ents both among the clergy and the laity
in different parts of the world, actively en-
gaged in circulating at its expense, the word
of God among "men of every nation under
heaven."
The following additional statements are
from the document to which we have allud-
ed above:
In England the Society has published at
its own expense, the Bible or integral parts
thereof, in 23 languages. An edition of the
Irish Bible in the vernacular character is in
preparation. A Welsh Bible, with marginal
references, has just been completed; and a
large impression of a Welsh pocket Bible
is in the press. It has also extensively aid-
ed, by grants of money, and otherwise, the
printing and publishing of the Holy Scrip-
tures on the continent, in the French, Italian,
Romanese, German, Bohemian, Wendish,
Hungarian, Polish, Lithuanian, Danish,
Swedish, Finnish, Lapponese, Icelandic, Sa-
mogitian, Estonian, Lettish, Slavonian,
Wallachian, Albanian, Russian, Turkish,
Tartar Turkish, Calmuc, Buriat-Mongolian,
Georgian, and Armenian languages. In
Asia, it has promoted, by liberal and repeat-
ed contributions, the translation and publi-
cation of the Holy Scriptures in Persian,
Arabic, Hindostanee, Bengalee, Sanscrit,
Telinga, Tamil, Malay, Malhatta, Malay-
alam, Orissa, Seik, Burman, Carnatic, and
several other dialects; together with two
versions of the whole Scriptures, in the
Chinese, a language understood by per-
haps one-third of the population of the
globe, many of whom are resident within
the British dominions in the east. In the
Society and Georgian Islands, the mission-
aries have been aided in printing the Scrip-
tures in the Tahitian language by repeat-
ed supplies of paper from this institution;
and the most cheering prospects are open-
ing for the general distribution of the word
of life throughout the surrounding islands.
In Africa, although the operations of the
Society have been chiefly confined to
distributing copies of the Scriptures, fur-
nished from its domestic depository, it has
also had the satisfaction of supplying the
ancient church of Abyssinia with an edition
of the Ethiopic Psalter; and the providen-
tial acquisition of the version of the entire
Scriptures in the Amharic, the vulgar dia-
lect of a larger portion of Abyssinia, of
which, four Gospels, edited by the Honora-
ry Librarian of this Society, are already
printed, will, doubtless, prove the source of
invaluable blessings to this interesting Chris-
tian community. The establishment of
Auxiliary Societies at the Mauritius, the
Cape of Good Hope, and Sierra Leone, un-
der the immediate patronage of the respec-
tive Governors, encourages the hope that
something more extensive and effectual will
be done towards enlightening and Christian-
izing that dark and degraded portion of
the globe. In South America, a most ex-
tensive field is opening for the prosecution
of the Society's beneficent labours. Urgent
demands for the Scriptures are made from
every part of that continent, and it is hoped
the period is not far distant, when opportu-
nities may present themselves of giving to
the aboriginal inhabitants of Mexico and
Peru, the Bible in their own tongue. At

Labrador, the New Testament, translated
into the Esquimaux language by the Mora-
vian missionaries, has been received with
extreme gratitude, and is producing blessed
fruits. In the Greenland language the New
Testament has been printed at the charge
of the Society, and 500 copies despatched
to that country were received by the bap-
tized Greenlanders with delight.
The principal translations of the Scrip-
tures now carrying on under the auspices
and with the aid of this Society, are—in
Europe, the modern Greek; in Asia, the
Persian, and various dialects of the penin-
sula of Hindostan; in the South Sea Islands,
the Tahitian; in America, the Peruvian
and the Esquimaux.
The foregoing account of the operations
of the Society, at home and abroad, would
be incomplete without a distinct notice of
those independent but kindred institutions
which it has been the means of producing
on the continent of Europe, and in the
United States of America. These are
conducted under the highest patronage,
and are supported by individuals of differ-
ent Christian denominations, many of them
eminent for piety, learning and station, in
the capitals of Prussia, Russia, Sweden,
Denmark, Hanover, Saxony, Wurtemberg,
the United Netherlands, France, and the
principal Cantons of Switzerland, and in
the cities of New-York and Philadelphia.
Bible Societies have also been established
in the Ionian Islands, and at Athens.
The Russian Bible Society has, with its
289 auxiliaries, branches and associations,
undertaken the printing of the Scriptures
in twenty-three different languages, of
which 690,302 copies of entire Bibles and
Testaments, or of separate books thereof,
have left the press. New versions are pre-
paring, in various dialects; first editions
have been completed of some, several others
have reached a second and sixth, and some
even a fifteenth. An edition of 10,000 copies
of the Pentateuch, in Modern Russ, is car-
rying through the press, and 20,000 copies
of the entire Testament, in the same dia-
lect, have been printed. Thus have the in-
habitants of the vast empire of Russia re-
ceived, for the first time, a translation of
the Scriptures in their native dialect, a
work, the benefit of which it is impossible
to overrate.
The Protestant Bible Society in France
occupies already, in its fifth year, a dis-
tinguished station among similar institutions
on the continent. The ladies of France have
embarked with spirit in the important
work of forming associations, of which the
number in Paris alone is doubled. In the
United States, a National Society has been
established at New-York, under the title of
the American Bible Society, with which no
fewer than 404 auxiliaries are now con-
nected; and at Philadelphia, a similar in-
stitution, with various branches, success-
fully prosecutes the same great object.
From the Missionary Herald.
SANDWICH ISLANDS.
The missionary brethren, who were sent
to explore Owhyhee, having returned and
made a favourable report, every thing was
in readiness for proceeding to the business of
distributing the brethren among the islands,
and for providing for the due distribution,
also, of the means of support, from the
common stock of the mission. Accordingly
the brethren assembled on the 8th of Sep-
tember, of the last year, and, preparatory
to business, repeatedly joined in prayer for
the divine guidance.
To determine upon the stations, to which
each of the brethren should be assigned,
might not be a difficult matter; but it could
be no easy task to devise an equitable plan
for distributing a scanty support, from one
common stock, to twelve families, in differ-
ent circumstances, situated at five stations,
some at least 70 miles apart, and each pos-
sessing advantages and disadvantages pecu-
liar to itself.
The missionaries at these islands have no
fixed salaries. A part of their support is
derived from small pieces of land, or small
flocks of goats; a part is made up of small,
but frequent presents from the natives; a
part comes from the precarious donations
of foreigners, who touch at the islands; a
part from private friends in America; a
part from private possessions of the mis-
sionaries themselves; a part from their ear-
nings; but the main part directly from the
funds of the Board.
Supplies from all these sources, excepting
articles which are given as mere tokens
of personal regard, are considered as a
common stock, which is placed, by the
brethren, under the care of an agent, who
divides to each station according to the best
of his judgment. And in order that he may
do this to good advantage, each station is ex-
pected to transmit to him a quarterly ac-
count of the state of its supplies, of its wants,
and its prospects.
The brethren voted to form, without de-
lay, two stations on the island of Owhyhee
—one at *Kiruah* on the western side; and
the other at *Waikaea*, in the district of He-
do, on the eastern side. The former was
once occupied, for a short time, by Mr.
Thurston.
Kiruah is deemed at present most impor-
tant on account of its influence over the
whole island, it being the residence of the
governor, and on account of the ready ac-
cess which it will allow a missionary to have
to 12,000 or even 20,000 inhabitants in its
immediate neighbourhood. Waikaea is also
deemed highly important, as having a fer-
tile soil well watered, a commodious har-
bour, and a good population within reach of
a missionary station there.—The chiefs and
people all agree in saying of that place, *Ai-
do vint matia*, "Hido is a good land."

* Robinson's Ecclesiastical Researches, p. 277.
† Watson's History of Philip II. King of Spain, and Robertson's History of Charles V.
* Voltaire's Universal History, Vol. II. ch. cxliii.

The following assignment of stations was made at this time; viz.

OWHEHE.—*Kiviah.*—Rev. Asa Thurston, and Mr. Joseph Goodrich. Mr. G. is a licensed preacher. Dr. Blatchley will reside here chiefly for the first year.

MAIAKEA.—Rev. Artemas Bishop, and Mr. Samuel Ruggles.

WOAHO.—*Honorum.*—Rev. Hiram Bingham and Rev. William Ellis. Mr. Elisha Loomis, Printer. Mr. Levi Chamberlain, Superintendent of School Concerns.

ATOOI.—*Watauh.*—Mr. Samuel Whitney, and Mr. James Ely, Licensed Preachers.

MOWE.—*Lahinah.*—Rev. Wm. Richards, and Rev. Charles S. Stewart.

From the New-York Missionary Register.

Extract of a letter from Rev. Mr. Faith, Missionary at Union Station, Osage Nation, to the Secretary of the United Foreign Missionary Society, dated June 11, 1824.

DEAR SIR,

I take the liberty of writing to you with more freedom than when I am performing an official duty, or detailing the statistics of the mission. I shall never regret the pains which I have taken to be present at the Council, which has just been held at the new Garrison; the most interesting, which, perhaps, was ever held in an Indian country. The 8th inst. was appointed for the surrender of those criminals who had killed the whites, to Col. Arbuckle, for trial. The Chiefs having requested me to be present on the occasion, I went with cheerfulness, yet with doubts and fears respecting any good result of the interview. So new and so strange would it be for the Osage Chiefs to deliver their men to be tried for their lives. They had attempted, last year, to take a murderer to the Fort, a young man, for killing a Cherokee, and had not been able to do it. How then could they surrender six or seven of their chief warriors? What power had the chiefs to do this, and who ever heard of criminals giving up themselves? All that we know concerning the ways of these Indians led us to fear, that when the day to resign themselves arrived, the delinquents would shrink back and be missing. But God, who has all hearts in his hands, ordered it in a different manner.

It is to be kept in mind, that among Indians, the leaders of a war-party are accountable for all the mischief done by the party. They conduct the campaign, and give the orders, although they do not fire a gun. If, therefore, innocent blood be shed, the leaders are considered as the criminals. The leaders, in the late affair, were of course demanded. At the head of these, was the noted Mad Buffalo, who sent his war club to New-York. I mention his name with the more regret, as he had so lately resigned into your hands his *inimicus belli*. It would lengthen out my Journal, to give a full account of the superstitious mistakes, and deep delusions, by which he was led to the lamentable deed. Suffice it to say, that he and others had lost relatives; that it is considered by them wrong to cease mourning, until they have slain, or caused to be slain, some of their enemies; that they had just made an unsuccessful campaign against the Pawnees; that they were likely to return without avenging the *manes* of their deceased; and consequently that they could not put off the tokens of mourning, and put on the signs of gladness; or, in other words, could not shave and paint their heads, till they had destroyed some of their fellow-mortals. This led the deluded party to determine on sacrificing the first human beings which should fall in their way, and this happened to be a camp of Americans.

On this war-party, Mad Buffalo was prime leader. There were several others, called leaders, and a large number of young men in the party. Their leaders, like all warriors, are men of renown, heads of bands, and much respected among the people. It was the universal opinion that they would not submit themselves for trial. From their long delay, the officers at the Fort had reason to expect they would not. People, who are most acquainted with these Indians, were the first to say, "they will never give themselves up."

On the 7th, the whole town, to the number of four thousand, had encamped at the falls of the Verdigris, four miles from the Fort. At 12 o'clock, on the 8th, no Indians had arrived. The Col. was in doubt as to what they designed to do. He had thrown up a breast-work of wood, enclosing the encampment and stores. He had made preparations to meet them, provided they should approach with hostile intentions. His mind was collected and thoughtful. His inquiries on my arrival denoted some fear that they might become turbulent, if not terrific.

About one o'clock, it was announced that four hundred warriors were approaching. They forded the river, about half a mile above the Fort, and halted at a little distance in the most perfect order. Many of them brought their guns, bows and arrows, and tomahawks, which was said to be unusual when they met in Council. Indeed I could perceive some signs of fear in those around me in the Fort. In a few minutes the Col. invited Clamore and the other Chiefs to an interview. The old Chief came forward in complete American dress, with the sash from his friend, Mr. Little, of New-York, around his waist. His shirt was of fine linen, and ruffled. Coat and pantaloons of fine blue, formerly worn, perhaps, by some officer of distinction at Washington. Clamore is naturally a stately Indian, of about six feet in height, and his towering pink plume, rising a foot above his hat, gave him a noble appearance. Instead of a sword, he carried in his hand his magnificent pipe. This was the first time I had ever seen the old Chief thus habited; and the moment I saw him in this attire, I felt a secret impression that something was to be done, honourable to himself, and happy for the nation. His countenance was uncommonly placid. He seemed to feel his dignity, and when I took him by the hand, I perceived that he was friendly, and was thinking to do right. This Chief, like all other Indians, and like all other men, had his failings; but I never met him without feeling a strong attachment towards him, mingled with respect. I love Clamore, and believe he loves and respects all our countrymen. He certainly has had many advantages above the bulk of the nation, and has a mind of great penetration. It has been said, that he some-

times acts a double part for the sake of popularity; and that he has secretly opposed the reformation of his people through the instrumentality of this Mission. Be this as it may, his conduct, on the memorable occasion before us, which is in perfect coincidence with all his public declarations, evinces a disposition to do the thing that is best for his nation.

There were present two good Interpreters, viz. Mr. Williams and Francois Mogre. The Col. opened the talk, by stating that he was ready to receive those men, who were leaders in the party that killed the whites. To this Clamore replied, that his people wished to have these men tried by the Commanding Officer, at this place. The Col. then fully explained to him his incompetency to try men for a trespass against the Civil Government; the tenor of our laws; the nature of the trial; the way in which it would proceed; and the care which would be taken to come at the truth, and to do justice. He also gave assurance, that the men should be conducted in safety to Little Rock, the seat of justice for this Territory. This satisfied the Chiefs, and led them to request the Col. to repeat the same talk in the hearing of all the people. They then retired, and the old Chief arranged his people for twenty minutes, repeating the talk he had heard, and making promises to the unhappy men, that their families should be provided for. Thus the scene became more and more interesting to the anxious spectators. Will these men, after all, willingly submit? Can it be? was the secret inquiry that went round.

A large Council circle was formed, and the criminals were seated in the centre. The Col. then repeated in the ears of the criminals the explanations and assurances already given; and a scene followed, as feeling as it was surprising. Six Indian warriors, possessed of all the greatness of Roman Generals, resigning themselves, with more than Roman firmness, into the hands of our government, to be tried for their lives. Mad Buffalo, in a full American uniform, first arose, and taking each of us by the hand, thus addressed the Commanding Officer: "American Chief, it was by accident that those white people were killed. But at your word, I will go to answer for this offence." His voice was a little agitated, but full. His countenance, naturally fierce and savage, was now bold and firm. As he closed, the Counsellors and Fathers round the circle, in very mild accents, pronounced what he had said to be right. This response was calculated to strengthen the criminals in their decision. "The second then arose and said, 'Chief, I have never wished to kill white men; no, when they have come to my town, I have with pleasure fed them. But since you wish me to go and answer for this affair, I will go.' Another rose and said, 'My Great Father, I have lived in peace, till you see my head is full of gray hairs, and now they are covered with sorrow. At your word I will go.' In language like this did each separately address the Colonel. Yes, my dear Sir, in language and manner affecting to the most insensible heart. To each, the old Counsellors responded a note of approbation, which bespoke the unanimity of the nation in the measure. There were present, also, delegates from the people of White Hair's village, the Little Osages, and Shungah-Moinah's town, to testify their satisfaction in having the criminals given up; and two of whom came forward and addressed the Col. to that effect.

Here, Sir, was a scene deeply affecting to my feelings. It almost overcame me. I said to this possible? Have these men, who never read a syllable of true greatness, a magnanimity so great? Are their savage minds capable of such a sense of honour?

A general silence ensued. All were astonished. The criminals took their seats with a countenance neither malicious nor fearful, but honest and thoughtful. I may say with confidence, that no one saw on that day a malicious look in an Osage. I would go farther, and say, that since my arrival in this country, I have scarcely seen one of the nation east a malicious eye.

In a subsequent address, Col. Arbuckle was led to remark, that they had conducted in a manner most honourable to themselves, and that he never entertained so high an opinion of the nation before. He told the prisoners, that had they been guilty, they would have taken to the Prairie, and not appeared at the Fort; that their very countenances indicated innocence; that it was not for him to predict the result of the trial; but that they could have done nothing more calculated to lead to a favourable result. Mad Buffalo in particular gained great honour to himself. When the time came for them to bid adieu to their families, natural affection gained the ascendancy, and they were led to request liberty to be with their friends two days longer. With his accustomed wisdom the Col. removed the difficulty by assuring them, that their wives and children might come to see them at any time while they remained at the Fort. They then rose and followed the Colonel into the Garrison, where they were received by the soldiers, and conveyed away for safe-keeping. During all this time, not a sigh nor a cry was heard among the people; a thing without parallel in the nation. For, usually, on the smallest occurrence rather unpropitious, there is much crying and sobbing. Indeed, so far from opposing the measure, the women are all in favour of it; knowing that it will save them and their children from being destroyed by war.—The Col. expressed the highest satisfaction at the conduct of the people generally, and treated them not merely as a friend, but as a father. He gave them the customary presents in food and tobacco; but was careful to give them nothing until they had done the business for which they came to the Fort. At night, the Chiefs slept in the Commander's tent, and the people generally returned to their camp.

On the 9th, they returned to the Cantonment, and various subjects of grievances from the whites were brought forward; such as horses stolen and not restored. In the opening of the talk, on this day, the old Chief took me by the hand and said, you must not speak on the affairs of the Mission to-day, as I have so much business on hand, and that can be done another time. It was with some reluctance that the Col. brought forward these matters of grievance, as some of them were matters of long standing, and as they had conducted so nobly in the more important affair of yielding their men. To prevent these evils in future, the Col. and Agent

(who was present during the whole transaction, and who collected the Indians and brought them to the Fort,) proposed that they should appoint a National Council, to advise and to act in all cases, to which they joyfully agreed, and the next day, the 10th, was agreed upon for the purpose. The Commanding Officer and the Agent were to meet the people at their encampment, and lead them to the election of proper officers. As it was not consistent for me to attend that Council, I am not able to give you the result.

From the Georgia Missionary.
GEORGIA ASSOCIATION.

The Georgia Baptist Association terminated its session, after four days, on Monday, the 11th ultimo. The meeting was pleasing, the deliberations harmonious, and the season refreshing. The state of the churches continues, for the most part, rather lively and encouraging. The number baptized the past year was about the same as returned the year before. Two days of fasting and prayer were appointed—the first, Saturday before the first Sabbath in November, to beseech the Lord so to preside over the destinies of our country, as to give us a President after his own heart, who shall rule the nation in righteousness and peace. The second, on the Saturday before the first Sabbath in April, for a more general and spiritual manifestation of his power among the churches, and to pour out his Spirit on the people, that they may be converted to God; and yet more especially, that he of his great goodness would send more labourers into his harvest. The ministers present were admonished to itinerate more, and the churches to provide for their furtherance in that good work. The churches sent up for missions (chiefly for the support of the station in the Creek nation) with some individual donations, about, or something above, \$350; and for the Columbian College, (chiefly for the Theological Department) above \$200. The Board, to whose care and direction these funds are confided, will hold its first meeting on Wednesday, after the first Sabbath in January next, at Union, Warren county.

The preaching, at the stage was generally interesting, and the congregations attentive and solemn. On Sunday and Monday the weather was inclement—the rain on each morning was heavy, but yet the course was great, and the effect of the word preached was considerable. It is hoped "the great and dreadful day" will show that this meeting was not in vain in the Lord.

Since the above was in type, an extract from the minutes of the Georgia Association has been received, in which the special objects in view, in appointing the Saturday before the first Sabbath in November as a day of fasting, humiliation, and prayer, are noticed. If God is a hearer of prayer, if his providence is concerned in the government of the world, and if our peace, and liberty and prosperity have ever been the objects of his care, it certainly becomes all Christian denominations, especially in these times of popular ferment and acrimony, to pray for the continuance of the blessings which we have enjoyed, and that the minds of our fellow citizens may be directed to the choice of such an individual to fill the most exalted station in our country, as will be best calculated to promote the interests of virtue, religion, and happiness. It is also important to pray, that "the waste places of Zion" may be built up, and the kingdom of Christ promoted. These are days in which it becomes us to fast, and humble ourselves before God.

Annexed is the extract from the Minutes to which we have alluded.

"The Georgia Association, held at Centre Meeting House, Oglethorpe county, recommended, and earnestly request, the respective churches composing that body, to observe the Saturday before the first Sabbath in November next, as a day set apart for fasting, humiliation, and prayer—that God would take under his care the destinies of the approaching Presidential Election, and that He would guide especially all electors, to the choice of him who will best fill so responsible an office, most to the interests and happiness of the people of the United States. And also for a revival of religion."

A new Baptist Association was formed at Harris' Springs, in Newton county, on the 18th of September, by a joint Committee sent for that purpose by the Sarepta and Ocmulgee Associations, and is called the Yellow River Association. It is said that more than 3000 persons were present—that many were cut to the heart, and that an unusual excitement and solicitude for the prayers of the Church in behalf of sinners were manifested.

From the New-Hampshire Repository.

T. ANNANCE, AN INDIAN.

The American Sunday School Magazine, for October, contains an article upon the subject of Sunday Schools, in which we find a notice of T. Annance, an aged Indian. This son of the forest is a graduate of Dartmouth College. He is now employed in the instruction of youth among the Abenakis, a tribe of Indians, consisting of about 400 in number, settled at the mouth of St. Francis River. He manifests an ardent desire to impart the knowledge he possesses to the children of his own tribe, thus causing an exchange of the bow and arrow for the more important objects of civilization and refinement. The school consists of 19 scholars, and pleasing hopes are entertained of its usefulness. It has received Bibles from the Montreal Bible Society, and London school books from the Canada Sunday School Union. The following is an extract of a letter from this Indian Teacher, to the committee of the last mentioned association:

"The interest I feel for the instruction of our Indian children will always lead me to do all in my power to promote it; and I am convinced that no reformation can be effected without the knowledge of the Holy Scriptures."

From the Southern Intelligencer.
SOUTH BAPTIST SOCIETY.

The Society distributed the past year, among the peasantry of Ireland, 500 Bibles and 2000 Testaments in the Irish and English languages. They were principally given to Catholics, many of whom now diligently search the Scriptures, and often assemble

together for prayer at meetings appointed by the Irish readers. The missionary at Boyle writes that he has 30 schools under his superintendence, containing 2300 pupils, about one fourth of whom are committing the Scriptures to memory, and that some of them can repeat from 60 to 140 chapters of the New Testament. But it is a melancholy fact that the religious instruction of the Irish is bitterly opposed by the priests. "The Harlow school," (says a letter from the Rev. Mr. Wilson, dated Boyle, May 14th, 1824) which was broken up when the priest burnt some of the Testaments, and threatened to burn some of the children who belonged to his flock, if they persisted in attending the schools, has been re-established with very pleasing prospects."

From the Christian Watchman.

REVIVALS IN NEW-HAMPSHIRE AND VERMONT.

A Christian brother from the country informs us, that since the first of August last, there has been a very pleasing attention to religion, in the east parish of Westmoreland, New-Hampshire; 23 have been baptized. In Rockingham, Vermont, under the ministry of Mr. Taylor, there has been a work of grace. Rev. Joseph Elliot, we are informed, has baptized 42 in that town. In the west parish of Westminster, Vermont, 54 have been added to the Pedobaptist church. And in Swanzey, New-Hampshire, a revival is said to have commenced, and a number are believed to have been brought into Gospel liberty; but two, however, have as yet been baptized. The brother from whom we received the above information, assured us that he had good evidence to believe that three of his family had been recently made partakers of special grace in one of these revivals.

From the Catholic Advertiser.

GERMAN TESTAMENTS.

Not long since, Messrs. Moser & Petras, two enterprising Germans, established in Carlisle, Pennsylvania, a foundry of stereotype plates, and commenced the publication of an edition of the New Testament, in the German language, from the plates which they prepared. We are happy to learn, that their laudable enterprise has met with encouragement. They have already printed and sold 2500 copies, and are now striking off another edition, which will make the number amount to between 3 and 4000. They are retailed to subscribers well bound with clasps, after the German method, at the rate of 75 cents, and in sheets, at 37½ cents per copy. The demand for them has been very great, and the typographical execution of them does credit to the printers.

There is an immense and growing German population in Pennsylvania, and in parts of Maryland, Virginia, and Ohio, a large proportion of which is not adequately supplied with the Word of Life. Their prejudices will not suffer them to make themselves sufficiently acquainted with the English language to read the English Bible, and the difficulty of procuring German copies, and the great expense too at which they have been generally obtained, have prevented the free circulation of the Scriptures in this important and extensive population.

From the Boston Telegraph.

REV. JOSEPH WOLFF.

The character of this bold and indefatigable missionary to Palestine—a Jew, yet preaching Christ crucified—is sufficiently known to those who have taken any interest in the moral movements of the day, to awaken in their minds at least a willingness to know more concerning him.

He is the son of a Jewish Rabbi—was born at Wellersbach in 1796, and during his boyhood was carefully instructed in the doctrines of the Jewish religion. The first knowledge he obtained of the truths of Christianity, such as to disturb his Jewish faith, was from a pious barber, to whom, at the age of seven years, he was in the habit of going every evening, to buy milk. At length he became convinced that Jesus Christ was the true Messiah, and at the age of eight years went to a Lutheran clergyman, with a view of publicly embracing the Christian religion. "You are yet too young," (was the reply) return to me after a few years." These circumstances he studiously endeavoured to conceal from his father; who nevertheless entertained some suspicions of his secret departure from the Jewish faith. In his 13th year, young Wolff went to reside with an uncle at Bamberg, with whom, for the first time, he read the four Gospels. He was delighted with the perusal, and once more resolved to embrace the Christian religion. He accordingly went to Frankfurt, and applied to a Protestant Professor—unfortunately a deist—who told him it was "not necessary to become a Christian!" "Christ (said he) was only a great man, such as our Luther, and you can even be a moral man without being a Christian, which is all that is necessary." As might be expected, the influence of this deluded sceptic upon the mind of Wolff, at the tender age of fourteen years, was far from being salutary. He was even led to hope at times that the sentiments of his teacher were correct. That he did not fall in the fearful conflict—that he did not renounce the religion of Jesus—is to be attributed in part to a sickness with which he was mercifully visited after three months' residence in Frankfurt, during which, as he lay in the hospital, his religious impressions were revived by the solemn reflections to which his situation gave rise. But the same kind Providence which had mercifully sent this affliction, again restored him to health; and he returned to his native place to see his father.—But he was no more!

Young Wolff, being thus left an orphan, at once resolved to shape his studies to the office of a minister of religion. He appears to have been actuated by no higher motives than literary ambition and a love of eminence. After wandering through various parts of Bavaria and Germany, residing sometimes in convents, and at others gaining a subsistence by teaching the Hebrew language, he was baptized at Prague, about the age of 17, as a convert to the Catholic religion. Not long after he went to Vienna, where, by a merciful Providence, he gained admission into the family of Count Stolberg, an exemplary Christian, though by profession a Catholic. With him he read the New Testament in the original; and from him appeared to catch the spirit of piety and devotion. After three months' residence

in the family of the Count, circumstances of a political nature rendered it necessary for the latter to remove his residence to Vienna: and Wolff set out for Rome, to be admitted to the College of Propaganda. Here his independent and unprejudiced thinking and acting, occasioned some small embarrassment. He boldly declared the infallibility of the Pope, from the scholastic divinity, and became acquainted with several members of the English Society, who were then in Rome, on circumstances united, rendered him to the Roman See, and eventually to his dismissal from the College.

Being thus driven from Rome by separated from the visible church, he deemed by its bishop, Wolff himself disconsolate. The more so, for ever his favourite purpose of preaching the Gospel. With these considerations pressing upon his sensibility, he sought consolation in the content of Valais, Switzerland. Here he remained for seven months; when, disgusted with the satiate covetousness of its inmates, the dogmas of Popery, he resolved to leave the convent at Valsainte, for one less under the dominion of the Roman hierarchy. Passing through Vevey, with this view, he met with a Protestant friend, whom he had been acquainted with in his youth, who was recommended to him by the patronage of the Emperor of Russia. While waiting at Lausanne to learn the result of this application, he met an English Clergyman, at whose suggestion he gave up his former plan, concluded to proceed immediately to England. He was now in his 24th year, recommended to the London Jews, as a person likely to prove a valuable missionary for Jerusalem and the East, placed for a time under the charge of Messrs. Simeon and Lee, at the University in Cambridge. His department and station being approved, he was commended by the Society, in 1821, to carry Jewish brethren in the east a record of salvation by the Gospel. At this time, he has been indefatigably employed in Palestine, Malta, and Egypt, where he has been indefatigably employed in preaching—heading no danger—free from any fatigue—if only he might have had an instrument of bringing back the wandering brethren to the fold of Jesus.

Summary of News.

FOREIGN.

France.—The New-York Tribune says, that letters from Paris speak of the intention of the French government to continue the present mode of conducting the commercial intercourse with the East, and to turn to the discriminating party a party is said to exist in the East, who prefer the Duke of Orleans to their sovereign to any of the direct "because they look to him, not only as an enlightened and liberal man, but as his ascending the throne, if by doing so would bring them nearer to the prospect of the revolution, and farther from the prospect of having a king forced upon them by foreign bayonets. But there is another and still dearer to them—of Napoleon!"

Spain.—Cadiz papers to the 27th of August are filled with decrees against Spanish constitutionalists, who, if treated every where with greater than they were before the 18th of Tarifa. A letter, dated Lisbon, Sept. 4th, represents the affairs of Portugal, also, in a worse condition than "From present appearances, says the letter, nothing can save Spain and Portugal from another revolution."

France and Hayti.—The French Cosmopolite arrived at Port-au-Prince the 5th ult. with the Haytian commissioners on their return from an mission to France. The failure of the attempt at negotiation, produced a dissatisfaction at Port-au-Prince, and a resolution have been entertained that the French chancery on the island would suffer lives and property, from the population. But the spirited and magnanimous declarations contained in President Dessalines' circular to the commandants at Cap-Haitien on the 6th of October, will remove those fears.

"Our national honour exacts from us object you will also keep in view to assure the tranquillity and safety of strangers, who, upon the public faith granted by the Constitution, have among us. Extend over them and property, your protection, in such a manner that they be in full security. A reflection will make every one see the infamy which would result upon the nation if we acted otherwise. We death for the implacable enemies who put a sacrilegious foot upon our soil, we never sully our cause by any false act."

In sending deputies to adjust the malady of the acknowledgment of independence, I acceded to the invitation to me by agents of the French King, incumbent on me to take this step, to deprive malice of all pretext for taxing me with obstinacy; it was the discharge of my conscience and duty of public opinion on this subject. I believe that I have fulfilled my duty in this respect, and I have the satisfaction to be able to declare, that I have been deceived.

"The Republic is free; she is independent; since we are determined to bury ourselves under her ruins, we submit to a foreign yoke. No more the enemies of Hayti still count upon the illusory idea of divisions among us, a mistake, and at the same time, a plicity; Let us be indissolubly faithful to our duties; and we shall be the aid of the Almighty, always ready to defend the Republic, and to maintain the victory obtained by Gen. Bolivar, on the 24th of September, 1823, against the royalist General Canteran, on the 24th of August last, on the plains of Junco, a half league from Reves, in Peru, chiefly a combat of cavalry, and which have been maintained by General Bolivar, which continued its progress

THE next semi-annual meeting of the Board of Trustees of the Columbian College will be held at the house of the President, on Wednesday, the 8th day of December next, at 4 o'clock, P. M.

By order of the President of the Board,
ERICK BERGHEIM, Sec'y.

Poetry.

The following lines, copied from the United States' Literary Gazette, are marked by a sensibility to the charms of nature; a beauty of illustration, and a felicity of expression, which, without the testimony of the signature, would have led us to ascribe them to Mr. Bryant:

AFTER THE TEMPEST.

The day had been a day of wind and storm;—
The wind was laid, the storm was overpast,—
And stooping from the zenith, bright and warm,
Shone the great sun on the wide earth at last.
I stood upon the upland slope, and cast
My eye upon a broad and beautiful scene,
Where the vast plain lay girt by mountains
Vast,
And hills o'er hills lifted their heads of green,
With pleasant vales scooped out and villages
Between.

The rain-drops glistened on the trees around.
Whose shadows on the tall grass were not
stirred,
Save when a shower of diamonds, to the ground,
Was shaken by the flight of startled bird;
For birds were warbling round, and bees
were heard

About the flowers; the cheerful rivulet sung
And gossiped, as he hastened oceanward;
To the gray oak the squirrel, chiding, clung,
And chirping from the ground the grasshopper
upsprung.

And from beneath the leaves that kept them
dry

Flew many a glittering insect here and there,
And started up and down the butterfly,
That seemed a living blossom of the air.
The flocks came scattering from the thicket,
where

The violent rain had pent them, in the way
Stroled groups of damsels frolicsome and
fair,

The farmers swung the scythe or turned the hay,
And 'twixt the heavy swaths his children were
at play.

It was a scene of peace—and, like a spell,
Did that serene and golden sunlight fall
Upon the motionless wood that clothed the fell,
And precipice upspringing like a wall,
And glassy river and white waterfall,
And happy living things that trod the bright
And beautiful scene; while, far beyond
them all,
On many a lovely valley, out of sight,
Was poured from the blue heavens the same
soft golden light.

I looked, and thought the quiet of the scene
An emblem of the peace that yet shall be,
When, o'er earth's continents and isles between,
The noise of war shall cease from sea to sea,
And married nations dwell in harmony.

When millions, crouching in the dust to one,
No more shall beg their lives on bended knee,
Nor the black stake be dressed, nor in the sun
Th' o'erlaboured captive toil, and wish his life
were done.

Too long at clash of arms amid her bowers
And pools of blood, the earth has stood
aghast,

The fair earth, that should only blush with
flowers
And ruddy fruits; but not for eye can last
The storm, and sweet the sunshine when 'tis
past;

Lo, the clouds roll away—they break—they
fly,

And, like the glorious light of summer, cast
O'er the wide landscape from the embracing
sky,

On all the peaceful world the smile of heaven
shall lie.

Miscellany.

From the Family Visitor.
THE ISLAND OF CUBA.

A writer in the Missionary Herald, who spent a part of the last winter and spring in the interior of Cuba, and was conversant with planters and rural scenery, has communicated for that work some interesting and instructive remarks on the productions and cultivation of the island. The article being too long for our columns, we shall endeavor to give our readers the most important ideas in a condensed form.

The island extends about 800 miles in length, and 75 in breadth, containing nearly 60,000 square miles, an area exceeding that of England and Wales. Its position is such, that owing to the influence of the trade winds, and of the Gulf stream, which separates it from Florida, the vast amount of produce, which comes down the Mississippi, and from all the ports on the Gulf, passes of necessity almost within sight of Havana, the capital of the island, before it can come into the Atlantic ocean. The commercial importance of Cuba, already very great, will therefore increase with the improvement of the immense and fertile countries bordering on the Gulf of Mexico.

The scenery of Cuba is, in general, either beautiful or romantic. The surface of the interior is diversified with hills and valleys, plains and mountains. A ridge extends the whole length of the island from east to west, with some interruptions. In one place, it yields to a plain, 60 miles wide, which reaches across the island. This plain possesses a rich soil; but a small portion only is cultivated. The forests are almost impervious,—the trees being crowded, and tied together by festoons of creepers. In some parts of the island are large tracts of cleared, uneven country, devoted chiefly to pasturage. Almost every where is seen splendid variety and inexhaustible richness. The plains and valleys are, of course, the most fertile. The soil of these is warm, and deep—sometimes even 40 feet, in depth, but generally three or four feet, and resting on limestone or clay, or a hardened compound of both. They appear to have been formerly covered with water, which has passed off through the openings in the mountains. On the plains, the more valuable

plantations of sugar, coffee and tobacco are chiefly situated. The mountains are little else than masses of limestone, the soil having been washed into the valleys and plains, by the torrents of rain, that fall at certain seasons of the year. The soil most suitable for coffee, and which our traveller supposes to be the most common, is a mixture of clay and sand, coloured by an oxide of iron. Its colour approaches to a scarlet—it is sometimes used as the basis of a paint—below the surface, it is moist and cohesive. The best soil for the sugar cane is a deep black mould. This too, is pretty common. The dividing line between the red and black, is generally distinct, and the transition from the one to the other, sudden. The Madruga mountains, called by the sailors, "The Iron Hills," have the red soil on the north side, and the black on the south—the line of division running along the summit. There is another kind of soil, composed of red and black, in different degrees, called the mulatto soil. It lies on a bed of clay, and requires much draining, but is highly productive.

The productions of Cuba are sugar, coffee, tobacco, cotton, rice, maize, plantains, bananas, yams, sweet potatoes, and all the various kinds of vegetables and fruits that grow in tropical climates. Two and sometimes three crops of maize may be obtained in a year. Wheat and oats would flourish. Rice is produced on the black and mulatto soils during the rains, in abundance. Cotton is not productive, but is a native of the island, and of a superior quality. Sugar, coffee and tobacco are the principal productions. The latter is raised on the west and south-west parts of the island. The superior quality of the Havana tobacco is attributed to the nature of the soil on which it grows. That produced in different districts, is thought to possess very unequal excellence. Only a small portion of the island, perhaps one-sixth, is cultivated in any way. In the jurisdiction of Havana, which extends over 22 million acres, only 3,396,170 are improved. It is estimated that thirty-three million acres on the island are unimproved; and yet more than 25 million of these are arable, and exceedingly rich. The planters have paid but little attention to manuring their lands. They spread over the surface the decayed leaves and stems of the sugar cane and other vegetables.

The exports from the island are chiefly from Havana and Matanzas. There were shipped from these ports in the year 1833, 152,000,000 pounds of sugar, and 26,694,024 pounds of coffee—the value of which was \$13,513,903. This amount of exports, in connexion with the facts, that 25 million acres of rich land remain uncultivated, and that the situation of the island renders it the key of all the countries lying around the Gulf of Mexico, shows of what vast importance it must hereafter become in a commercial point of view. Add to this the circumstance that it harbours the hordes of pirates, who cover the neighbouring seas, and prey upon the commerce of the surrounding nations.

CULTIVATION OF COFFEE.

The coffee tree has only a single stem, which rises perpendicularly, and is well filled with branches from within a foot of the ground upwards. In order that the fruit may be gathered with facility, the tree is not suffered to grow more than five feet and a half high. Its general form is conical.

A coffee-field is laid out with great attention to order and beauty. A piece of level ground is chosen, which usually has a red soil, and is generally free from stones. A square or parallelogram is then marked out, containing from 100 to 540 acres, to be enclosed in a hedge of hedges, pines, or some other suitable material.—The line hedge is very beautiful, being from four to six feet thick, and having its top, by frequent trimming, a perfect level. The fence is not so beautiful; but it takes less room, requires less attention, makes a good fence, and is more durable.

Having defined the boundaries of the estate, the principal avenues through it are next laid out; and they are generally two, three, or four rods wide, straight, and intersecting each other at right angles. In the finished estates, these are usually ornamented and shaded on each side, by rows of the orange, citron, mango, almond, avocado, and palm trees, &c. At the termination of one of these, and situated perhaps on elevated ground, is the house of the planter.—Smaller avenues are next made, parallel with the others. All these avenues are preserved free from weeds, and are kept smooth and neat.

Thus the whole ground is thrown into squares, which are to be filled with coffee plants. These, having previously grown to the height of one or two feet, from seeds sown under the shade of some grove, are carefully transplanted, and are arranged in rows parallel with the avenues, and nearly six feet apart. A square contains 10,20, or 30,000 trees. By the third year from this time, they begin to remunerate the planter; and at the end of six or seven years, may be regarded as mature. When a tree dies, a new one takes its place; but the original plantation is expected to live 15 years. Among the coffee, especially when it is new, the plantain is suffered to grow, for the purpose of giving bread to the negroes. Here and there, also, the orange and citron trees lift their golden fruit above the surface; and far above all the rest, the privileged palm, in every direction, waves its beautiful summit.

Such plantations are great, splendid gardens, and are justly regarded by the inhabitants as the glory of their island.

The plantations that are finished, contain from 100,000 to 400,000 trees in each, and are wrought by from 40 to 400 negroes; and in proportion to the gross income, the expense of conducting them is said to be considerably less than that of the sugar estates. Hence their number is more rapidly augmenting.

The trees generally blossom in February, and in the early part of May, and sometimes oftener; but the blossom, on which most dependence is placed, is the one in May. Then a vast level surface, white as the drifted snow, is presented to the beholder; but varied and enlivened by the taller trees just mentioned. The harvest commences in September, and ends in February or March. If within this time the average of half a pound of coffee is gathered from each tree, the harvest is considered good.

When the berries acquire a dark red colour, they are considered ripe for gathering, and the negroes, properly equipped, are sent into the field. An industrious negro will gather five bushels in a day; and a bushel in the pulp, fresh from the tree, is expected to yield at least ten pounds of good coffee. It is then spread upon extensive dryers made of stone mortar. This process requires nearly a month. The husk, or shell, is then separated from the seed, in a mill, which exactly resembles the mills in this country, where apples are ground in a circular trough, by a huge rolling stone—excepting that the roller for the coffee is wood, though of considerable weight. In a few cases, a machine of a very different construction is used; but it needs not be described.

The pulp being removed, the whole is exposed to the action of a fan, and then of a sieve, after which the female slaves carefully pick out the defective kernels. From 12 to 15 hundred pounds may thus be cleaned in a day. In the opinion of the planters, the flavour of coffee is materially improved by age. That which is four or five years old is preferred.

From the American Tract Magazine.

Addresses at the twenty-fifth anniversary of the Religious Tract Society of London.

REV. DR. MORRISON, MISSIONARY TO CHINA.

"Having spent nearly twenty-three years abroad, in some of my opinions, perhaps, I may rather differ from others, but I feel deeply interested in promoting the knowledge of our blessed Saviour in the world; and would briefly mention some of these opinions, which bear upon the interests of this Society. The sacred volume, I say it with reverence, is a volume of tracts;—here is a precedent for your labours. We are told, Go, and preach the Gospel; but let us advert to the peculiar circumstances of different countries. Here the Sabbath is observed; a large proportion of the people have some Christian principles in their minds, constituting a ground on which to work. But send a man to a heathen nation, and observe the difference.—When he has arrived there, he cannot speak their language; and, after long and tedious application, he can only be imperfectly understood. We have found in China, that preaching is not the great means of usefulness; for by it we cannot, as yet, gain access to the native mind. Milne could preach, and none but Milne have been able to do so. But proclamations can yet be made in writing as well as by the voice. Our heavenly King sends forth his proclamations of mercy and love to poor perishing mortals, and these can be made known equally by writing as by preaching. The meaning of the passage in the New Testament, which is often referred to, is not that sense which some people put upon it. 'Go, preach the Gospel to every creature,' surely it means, Go and publish the message of salvation in any way you can; convey it to the human mind, by those means which God has put in your power. I take the sense of the passage to be, Go, and publish the command; for, my brethren, you mistake, if you think it only means, Go and talk; Go, and preach. We cannot, in China, do so.

"Again, Do any say, 'If people cannot read, what use is writing?' I would reply: for ignorant children let us have School Societies; for those adults who cannot read, let there be societies to teach them; but in China, and Japan, and Cochinchina, and the islands of those seas, all the people can read, and are eager for knowledge; there let millions of tracts be published. I am deeply interested in the welfare of this Society, because its efforts apply to China, and have been extended to that country. The means for publishing the Gospel in that part of the world, are, at present, very few; but the Scriptures are now translated, and passages of the Bible are printed as tracts, and the people receive them with great avidity.

"In China the people have a great reverence for books; and they receive with gratitude any that are given to them; thus they are accessible by the means used by this Society. There are so few persons employed in making known the Gospel in China, that we cannot follow the tracts, or ascertain their effects; but I would maintain, as a principle, that the good resulting from them is morally certain; that the little heaven will, at length, lighten the whole lump. Consulting the Bible, and resting on Bible truth, can we fear that they will fail of producing good in the human mind? God has said, 'My word shall not return unto me void,' and he will accomplish his word. I have distributed many tracts; some of them have travelled to a great distance; one of them was brought back to me to look at, as a very curious book, and I found it had been marked all through, by some one who had read it with attention. Let me relate another anecdote. A man of Malacca, whose mind was enlightened by the perusal of a tract published by Dr. Milne, told me that he could not understand what he had read respecting Transubstantiation, in a treatise published by a Roman Catholic Missionary, but that he could understand the tracts Dr. Milne had published. Milne's Village Sermons, in the Chinese language, have been extensively circulated, perhaps nearly as much as Burder's Village Sermons here, and these tracts are useful to many, though unknown to us.

"To the poor, who constitute the greater part of mankind, large books are not suited; they have not money to purchase, nor time to read them. Many persons in England attend religious worship, and read the Bible in their families. Such, I say, can hardly conceive the benefits resulting from small tracts, which probably meet a better reception in China than in this country. Here you have so much of the Gospel, that you do not appreciate the value of the means of grace; but, remember, those people are without these advantages. And I can add with truth, that I have myself derived great comfort from reading them."

REV. MARK WILKS, OF PARIS.

Rev. Mr. Wilks said, he should like to have an opportunity of conversing with Dr. Morrison on the subjects he had mentioned, and he hoped to have this opportunity before long, at Paris. He wished to introduce Dr. Morrison to the learned men of that nation, and to show them that there are men as enlightened and as learned as themselves; who have done much for learning and for religion, for the happiness of the human race, and for the glory of God.

Men, knowing more than most others; but who are determined "to know nothing among men, save Jesus Christ, and him crucified." He proceeded to say, "I have had, as well as others, many opportunities of observing the success of the foreign exertions of your Society; and would take this opportunity of expressing the gratitude which I feel for the efforts of your institution in endeavouring to spread the knowledge of the truths of the Gospel in every part of the world, and among all classes of people. We have certainly made some progress in this work in France. Since I had the pleasure of meeting you last year, we have more than doubled the number of our members, and we have issued about 200,000 tracts; and when I recollect that your mighty millions of the present day, rose from as small an origin, we may venture to hope the same effects and the same ends will be witnessed by us, and that the time will come when the millions of men inhabiting the continent, will be informed of the way of salvation by the distribution of millions of tracts.

"The operations of religious benevolence are so generally understood, that wherever the Gospel of Jesus Christ is embraced, wherever the Holy Spirit is poured into the hearts of men, and fixes there his residence, they naturally feel anxious to promote the good of others, by Tract, Bible and Missionary Societies.

"In France we have felt the importance of tracts, in connexion with the Bible Society. We print the history of our Saviour in separate portions. One part tells of the birth of our Lord Jesus Christ; another relates the history of his death; when they have had these and read them, there is another respecting the resurrection of Christ; thus they obtain a knowledge of these important facts, which, when once understood, make them eager to read the whole word of God. Is it not necessary that we exert ourselves to disseminate something reasonable, something scriptural, to the mass of the people, to whom we cannot preach, and to whom we have no other means of conveying that truth, which bears the impress of the finger of God?

"We have endeavoured in the past year to follow your example, by printing some broad sheets, which find their way into the most obscure villages of France; we sell them in the fairs, and by means of hawkers and pedlars, introduce them into the mountainous and remote districts. We have every encouragement to proceed; God has done infinitely more than we could expect, and has given us to see the vast importance of relying upon Him only. Let us go forward, for by the use of means, however feeble, God will secure the end which he has designed,—the salvation of the world. I could tell you many things more, but time forbids. I will only remind you that when the Maid of Orleans, who was supposed to possess miraculous powers, was required to say how her party might obtain the victory, she replied, 'You must fight, and God will give the victory; they expected God would give the victory without their fighting; so I would say, if you expect that God will be accomplished without using the means, you will be disappointed.'

REV. SPEEDING CURWEN.

"I have listened to your Report with astonishment. The Society has arisen to a magnitude beyond all possible calculation, but we are ever to bear in mind that it is not the magnitude of a Society, which constitutes its excellence. And I would here remark, as a leading feature in your institution, that the benefits resulting from its labours are not the work of men. Your publications convey statements of divine truth to the mind, but it is the Holy Spirit alone that can apply them.

"Although the Society is to extend itself far and wide, till its influence shall reach from sea to sea, and from the river to the ends of the earth; yet, surely, its vigour will increase in proportion to the field of labour it occupies. I regret to say that I am unable to speak personally of the effects resulting from your labours, as those gentlemen who preceded me have done; yet, as a soldier must be trained for war before he can enter the field, a man may be permitted to refer to abstract principles, that he may furnish his mind with a stimulus which shall be lasting, from the conviction that these labours are his duty.

"Is it not the highest honour to which man can be elevated, to be engaged in this work? It has been related, that a great General, in our times, once ordered a company of foreign troops to occupy a certain dangerous post. Some of them felt more anxious for their personal safety, than the welfare of the great cause in which they were engaged; and they sent a message back, 'Does his Lordship remember that we are gentlemen?' 'Tell those gentlemen,' the commander replied, 'to retire to yonder hill; there they will have an opportunity of enjoying a view of the battle in which they are unwilling to engage.' So I would say, in reference to those gentlemen who will not come down to the actual labour of the work, by going from house to house, bearing the glad message of Christ, and his salvation, by distributing these messengers of mercy: I would say, 'Gentlemen, keep your elevated ground, and you may see the battle; but while you escape the hardships of the conflict, you shall not share the spoils of the victory, you shall not participate in the joys of triumph.'

"Allow me, before I sit down, to relate to you an anecdote contained in a letter from a valued and active friend of your Institution, to the author of 'The Swearer's Prayer.'—Mr. C. then related, with much interest, an instance of the usefulness of that well-known Tract. A poor man was reduced to despair by his own profligacy, and determined to rush, unbidden, into eternity. He went to a barber's shop, intending to use one of the razors for his horrid purpose. The boy had a broad sheet in his hand containing 'The Swearer's Prayer'; it had been left there to be affixed to the wall. It struck him to the soul, he forgot his purpose, but he could not forget what he had just heard, it brought him eventually to sit at the feet of our Saviour, in his right mind."

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